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GIVE POWER UNTO MY
TWO WITNESSES
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OLIVE TREES ETC
REV. 11. 3. 4.

R. M. SOMMERVILLE
EDITOR & PROPRIETOR
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CONTENTS

QUESTIONS OF THE HOUR, . . . 73	MONOGRAPHS, 89
NEWS OF THE CHURCHES, . . . 79	EDITORIAL NOTES, 94

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1904.

4.

QUESTIONS OF THE HOUR.

THE GROWTH OF THE KINGDOM.*

BY REV. J. BOGGS DODDS.

The stone that smote the image became a great mountain and filled the whole earth.—*Daniel 2:35.*

It is a most significant fact that one of the plainest, as well as one of the earliest prophecies concerning the growth of the Kingdom was made, not to the chosen people, but to a pagan monarch, the proudest and the greatest of his times. Nebuchadnezzar was the symbolic head of the great world power that had flung to the breeze its banner of rebellion against Jehovah.

We may note in passing that the next succeeding world power—the Medo-Per-sian—was rapidly maturing for the conquest of Babylon. The third power symbolized in this vision—the Grecian Empire—was fast developing under the political beneficence of the Solonic constitution. Rome, the final and present-day symbol of the world power, had been founded ninescore years before this vision as an outpost of Alba Longa, and was slowly incorporating with herself similar military colonies around her, vaguely prophesying her future greatness.

This pre-view of coming events was granted to Nebuchadnezzar as head of the

symbolized world power in order that the Almighty Sovereign of heaven and earth might be clear when He would arise to execute judgment against the nations. The potsherds of the earth were to clash, one against another. The monarchies of the East were to fall before the empires of the West. Notwithstanding God's merciful revelation of impending events to Nebuchadnezzar, the haughty monarch soon after erected the famed statue on the Dura plain, where once again the rebuke of Jehovah came in mercy, with added proof of the certainty of the failure of every attempt at universal empire. The Babel builders had been thwarted on this very spot. But mankind had not heeded the rebuke of Jehovah. This highly favored King of Babylon heeded not the message of the Most High God, until seven years of exile from his throne and humankind amidst the beasts of the field, led the proud monarch to record his confession of the power and supremacy of Jehovah. You will note that it was not a confession of sin. It simply said, all told, "Jehovah is stronger than I."

Being "that head of gold," Nebuchadnezzar was the representative of the world power to whom God's universal Kingdom was revealed. Had the head of gold, or any succeeding power, been so minded, they might have enjoyed the privileges of the "Kingdom which is from generation to generation." The knowl-

* Preached in Sterling, Kan., New Year Sabbath, Jan. 3, 1904. Most of the statistics are taken from Gulick's "Growth of the Kingdom of God."

edge of these divine revelations was the heritage of the royal family in Babylon many years later. But this gracious revelation was then, and ever has been, unheeded by the world powers. So that we can say with Keble,

Quenched is the golden statue's ray,
The breath of heaven has blown away

What toiling earth had piled.
Scattering wise heart and crafty hand
As breezes strew on ocean's sand

The fabrics of a child.

The last relic of Christless empire
universal claims dominion over men and
nations, but—

Ambition's boldest dream and last
Must melt before the clarion blast

That sounds the dirge of Rome.

Christendom does well to-day to pause
on the threshold of the New Year and
study the Kingdom of God—to note,

How the stone to mountain grows,

How the filling onward goes;

And to ask before too late,

Will we share in Babel's fate?

The monumental ruins of ancient nations are proof conclusive that the Kingdom of God is not material things, although not wholly immaterial. The "stone was cut out of the mountain" (v. 45), teaching us that that which became a mountain developed into that from whence it originated. Jesus Christ was truly man, and in humankind He finds the material out of which His Kingdom grows. But we fail of the true idea of the Kingdom of God if we think of it as limited to the organizations—the Churches—much less to any particular denomination, or even system of truth such as the Presbyterian or the Methodist. We must even drop that distinction—new in these later centuries—Protestant Christendom. We will ignore all such lines of demarkation and view the Kingdom of God as opposed to the kingdom of Satan.

I.—In the first place, note growth in numbers. We will understand that the statistics refer to "all who may be fairly said to have accepted the Christian standards of moral life, whether attempting and professing to live up to them or not." [Gulick.] At the end of the first century of our Christian era it is estimated that there were five million followers of Jesus the Christ. At the end of the fifteenth century there were one hundred millions; at the close of the eighteenth century they numbered two hundred millions; whereas the numbers to-day are five hundred millions. From the liberation of the Bible in the fifteenth century to 1800, Christianity had doubled its numbers; that is, had four times as many as during the first one thousand years; and since the beginning of the nineteenth century Christianity has gained nearly three times as many adherents as during the first fifteen hundred years. Thus we see that Daniel's prophecy is being fulfilled with accelerating rapidity.

Another significant fact is that, roughly speaking, the adherents to Christianity, numbering about one-third of the world's population, govern almost all the other two-thirds. This shows that Christianity begets a talent for government. Conceding the fact of great imperfections in nominally Christian government officials, yet the Christian races far excel non-Christian races in ideals of justice, in constant, complete, and efficient execution of the functions of government. If we note the conditions in 1600 and compare them with to-day, we will see that the Christian powers have increased the territory under their rule from 7 per cent. in 1600 to 82 per cent. in 1893; while the non-Christian powers have receded from 93 per cent. to 18 per cent. in the same period. The significance of this fact is that Polytheism is doomed to extinction. China is

the greatest example to-day of the inability of Polytheism to govern itself, to meet and to overcome difficulties, internal and external, and to inspire its people with any progressive ideals.

One more item concerning the growth by numbers: Since the year 1500, the growth of population under Christian powers has been as follows:

Greek Catholics, from 20 millions to 128 millions.

Roman Catholics, from 80 millions to 242 millions.

Protestants, from no millions to 520 millions.

In other words, since A. D. 1500, non-Protestant Christian countries have gained 270 millions, while Protestants have gained control of 520 millions. This signifies that those people among whom the Word of God has freedom of circulation are rapidly gaining control of the world's population.

Daniel waited for the Word of Jehovah (vv. 17-19), and thereby gained ascendancy over all competitors. History proves that this is God's plan and purpose. A knowledge of the truth is power. Similar results will be found in favor of Christianity in its Protestant form if we but study reliable statistics concerning the increase and distribution of wealth, inventions, education, sanitation, and all lines of progress.

II.—We may note the progress in understanding the doctrines of the Kingdom of God. The pure white light of heaven takes tint and shade from the medium through which it is viewed. Says Dr. Josiah Strong, in *The New Era*, p. 125: "Each of the several ages of the Christian era have been characterized by a germinal idea. * * * These germinal ideas have followed each other in logical sequence, and have sprung naturally from Christ's revelation of God. Man's conception of

his God and his conception of himself are closely related, each influences the other. Without a revelation man's idea of his God is little else than his own image enlarged and projected on the sky. Give him a new idea of the character of God and there will follow new * * * conceptions of man's personal relations to God, and of his social relations to his fellow-men. This, then, is the natural, and as history shows, the actual, order in the development of human thought. First, theology; second, anthropology; third, soteriology; fourth, sociology."

As we follow the history of Christianity through the various influences that give tone and color to our present-day comprehension of Christian doctrine, we will see the manner and extent of growth in understanding the Kingdom of God.

An able authority (Gulick) gives us here five periods of influence: The first being the Hebrew period, which covered the lifetime of the Apostles. This period and these men had to do with the facts of the life of Jesus of Nazareth—facts as to how He lived and how He died, what He said in public and in private. They told facts about His ability to appear at will among His followers, although He had been crucified after three brief years of untiring public life; they dealt with old prophecies and the facts of their fulfillment in Jesus the Nazarene. The Apostles met with theories and speculations and philosophies in great numbers, but with a peculiar persistence they left all such and preached little else than the facts of the life of Christ Jesus. They formulated no creed, suggested the merest skeleton of a church organization, and simply asked, "What think ye of Christ?" So the Hebrew period established the facts of the life of the Founder, without which, as a basis, the Kingdom could not have grown.

The second period was the Greek—speculative, theological. The Greeks were a thinking race. They had Socrates and Plato and Aristotle, with a host of philosophers, logicians, and dialecticians who were merciless in their investigation of facts as well as theories. Then they would theorize on all collated facts and deduce therefrom conclusions by which many problems were settled—Man, God, Good and Evil, the Universe, Origin and Destiny, and kindred problems which had long been in the mills of controversy, but unsettled until Christianity appeared among them in the form of a strange doctrine preached by one Paul, and later forced upon them a marvelous and potent influence among their slaves and most illiterate and despised classes of society. It was among the Greeks a conquering force, prevailing where the armed millions of Cyrus and of Darius had failed. Temples were deserted, customs were changed, games lost their attractiveness, and the whole social fabric suffered a complete upheaval—from beneath upward. Hence the brilliant Greek intellect took up these all potent facts of the life of the Christ, and the result was a logical and well-balanced view of the essential natures of God and of Christ, their mutual relations, and of their relations to the universe. It is true that this intellectual strife and investigation gave rise to innumerable sects and heresies, the brood of false logic or of the rejection of logical conclusions.

The author of *The New Era* says: "Doctrines are the roots of life. Great lives do not grow out of false beliefs."

The Greek mind formulated Christian doctrine, and so made a most valuable contribution to the growth of the Kingdom of God.

The next or the third period is the Roman—organizing, anthropological. This

period extended from A. D. 500 to A. D. 1400. The Roman contribution to the growth of the Kingdom was "The faculty of government, of organization, of creating laws, and of enforcing them." (Gulick.)

Every civilized government on earth owes Rome a debt of gratitude for her legacy of laws and administrative ability. This was the secret of Rome's ascendancy over all surrounding nations. She could become all things to all people, yet so as to enforce her own dominant will. The Roman people were natural rulers. So when the facts of the life, death, and resurrection of Jesus of Nazareth began to operate on Roman society as to make their slaves and their freemen alike to prefer any imaginable torture rather than obey pagan laws contrary to the model life of The Man of Judea, the mistress of the world grappled with this new power to subdue it. While the Greeks put the teachings of the Christian religion under the scalpel of logic and dialectics, Roman genius brought them to the forum, where judge and senator interpreted these strange facts in terms of law and executive. The Roman ideal of a kingdom necessitated a dictator, who, Cæsar being persistently rejected by the loyal subjects of this spiritual kingdom, could be none else than God. His will was the supreme law. These two points being established by the unflinching demeanor of Christians, Rome said that there must be a vicegerent of God, and various under officials, for such was the uniform pattern of her world-wide rule. Nor could Roman policy brook revolt in any province, and hence it was the natural thing to put down heresy, and to develop a strong organization and to maintain strict uniformity in every department of the Church. A universal, well organized, visible Church—the Kingdom of God on

earth—was their grand ideal. To this day the ideal of multitudes outside of the Papal pale is some such visible, organic union of Christendom. Organization is valuable—is necessary—but it must ever be subservient to the truth. For a time the Roman ideal was of great value. When the Goths and Vandals came with those final desolations by which the Western Empire fell, these conquerors of Rome found there an unknown force—Christianity—which did not capitulate, but which at once began a conquest of the conquerors, and went on until Europe was in a manner Christianized. Not only in organization and conquest did the Roman mind enrich the Kingdom of God, but also in the development of the Christian doctrine of man, his sin, and his relation to law.

“Their centuries of experience in Law, in the rule of sinful men, fitted them * * * to perceive the fixity of Law and the sinfulness of Sin,” and this was an essential element to progress.

We may not take time for any analysis of the waning of vital Christianity in Europe or Asia under either Greek or Roman influence. From the fifth to the fifteenth century, the darkness of midnight settled on civilization, but this was not an unmixed evil, for during these Dark Ages society was making ready for a social upheaval in Christendom that ushered in the fourth period, the Teutonic—the Soteriological—age which had to do with the nature and method of individual salvation. The Germanic races held personal freedom in high esteem. Hence, when the facts of the life of the Great Example came to them, at once they interpreted those facts in accord with the natural trend of their minds, which was more truly Scriptural than either the Greek or Roman tendency. Hence, when we take a wide view of Teutonic impulse

to the growing Kingdom, we find as the Teutonic watchword, Faith, and their motto, “The just shall live by faith.” This was progress, indeed.

The Teutonic influence laid great stress on the personal relations between man and man as individuals, and so naturally they emphasized the personal relations of man to God on the plane of individuality, and that without sacerdotal mediation or scholastic preparation.

A second contribution of the Teutonic age to the growth of the Kingdom of God was the liberation of the Word of God from sacerdotal and scholastic custody, and the giving of that Word to every individual in the most convenient form.

A third Teutonic impulse to the Kingdom of God was the revival of learning and the encouragement given to original investigation.

Thus was prepared the way for the fifth period of progress—The Modern, Anglo-American, Sociological, Practical. In this present practical age there is a widespread, systematic study of social conditions and social problems; not as in the Greek age, theoretically, or as in the Roman period, with a view to the centralization of power, or a unification of creeds, but in order to make a wide, intelligent application of the principles of Christianity to the whole race.

“The Jew has given us ethics; the Greek, philosophy; the Roman, law; the Teuton, liberty; these the Saxon combines into one.” So said a brilliant negro at a recent session of the Inter-Seminary Missionary Alliance.

The one supreme test for citizenship in the Kingdom of God was given by Christ Himself: “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,” with an explanatory emphasis on the last—“thy neighbor as thyself.” However far short we are to-day of the

Lord's ideal, our age shows an immeasurable advance on the times of the prophecy of the text.

There remain other tests of the progress of the Kingdom of God which may be reserved to a future date.

We have abundant proof of the truth of Daniel's words, "The stone that smote the image shall become a great mountain and fill the earth."

At this New Year time let us still



No country in East Africa that we have seen is so thickly settled as that from Fort Hall to Nyeri. We camped with the chief who had asked us to visit him, and never before has my heart been so stirred in dealing with an unsaved man. After he had listened to the story of the cross and of God's love for a lost world, giving most earnest attention and frequently asking questions, he said that when he was a child his father had died leaving him what is for them great wealth. His relatives and the people about him tried to get possession of it, trying to kill him, but he said God had spared his life and prevented the poisoned food from killing him, had prevented their attempts to spear him from being successful, and again and again had wonderfully saved his life. He did not know what it was for, but now he saw that God wanted him to live and learn the way to heaven; that of all God's care for him, the greatest thing God had ever done for him was to send this white man to tell him the way to heaven. He urged us to pray for him and for his family, and away on in the night we waited together in the tent, talking of the things of God and praying. He urged us most pathetically to send a missionary soon to locate near him, offering to give land and help in building a house, and to do anything in his power to assist us. It was difficult for us to sleep that night in memory of the story we had heard, and again we cried out to the Lord of the harvest to thrust forth laborers into His harvest field.—*March Letter in "Hearing and Doing."*



I am persuaded that I ought never to do anything without prayer, and, if possible, special secret prayer. * * * I ought to pray far more for my own church, for the leading ministers by name, and for my own clear guidance in the right way, that I may not be led aside, or driven aside from following Christ. * * * I should pray much more in peaceful days, that I may be guided rightly when days of trial come. I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into any corner.—*Robert Murray McOheyne.*



Benevolence itself is destroyed in the destruction of liberty. Exaction is the ruination of love. The glorious thing in self-sacrifice is its voluntariness. The blessedness of giving much or all of our means for Christ's sake is not that we are bound to do so, but that we are *not* bound to do so. Enforced obligation in such matters is the Gospel upside down.—*Rev. David R. Breed, D. D.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.— In a letter dated Feb. 4, Rev. Jas. S. Stewart reports his return home after an enforced absence of some months, and writes of the work:

We came home last Friday, although the day was very stormy. I have traveled worse days out here, but not with the family. However, no one is much the worse for the trip. We found the friends all well, except Miss Dodds, who had a very serious attack of paralysis day before yesterday. We are very sorry to see her thus stricken down.

The work is going on about as usual. Ishak Shema conducted one service each Sabbath during my absence. I preached last Sabbath here, but must visit the out-stations as soon as possible. It is a great relief to be able to move about freely again, and to take up the work that has been awaiting me for so many months.

We have visitors to-day from the Beirut Mission, who have been on a short trip to Aintab. They were very favorably impressed with the interest and enthusiasm manifested in the Mission work to the Armenians, and especially the financial support the people are willing to give the work among themselves in schools and churches. The great trouble is that they are becoming less and less orthodox, both missionaries and natives. They say that the further south one goes the field becomes more barren. Syria is worse than Asia Minor, and Palestine worse than Syria. But Egypt is an oasis, and the work of the Missions and Bible societies there is looming up. May God send us a reviving time from His presence!

Under date of Feb. 5, there came from Dr. J. M. Balph, the sad intelligence that

Miss Willia Dodds, who only a few days previously had written asking leave of absence this summer to visit her parents, had been "stricken with paralysis of the right side, involving the muscles affecting speech also, early on Tuesday morning, Feb. 2." "I thought for a time," he continued, "that it would be fatal. But the present indications point toward recovery, to an extent at least, if there do not arise any complications. * * * We can only wait and pray, hoping for her restoration, but above all that Christ may be glorified and His will be done."

Feb. 15, Dr. Balph reported, "no important change in Miss Dodds' condition, the most serious menace to life being from the embolism in the right lower limb. We can only await in prayer and trust our Heavenly Father's care, knowing He will do what is well."

Four days later, the doctor wrote that there had been "slow, but steady, improvement. The present indications point to recovery more or less complete. If she continues to recover, and is able to travel, she will necessarily have to go home as soon as possible. * * * It will be very sad for her parents to have the suspense that will attend the news of her sickness and the consequent waiting for results. * * * This will greatly interfere with our hospital work, but our plans are not always God's plans, and He not infrequently leads us to the desired end by a way quite different from the one we would have chosen."



Miss Sterrett, of Mersina, went to Latakia by the first steamer, after learning of her cousin's illness, and will remain

with her while her help is needed. She writes: "It seemed hard to leave the schools, but I believed I was doing the right thing, and the teachers and other helpers assured me that I need not give them a thought, for they would work as faithfully in my absence as when there. Aside from a sense of duty, their affection for Miss Dodds is an incentive for them to make it possible for me to stay as long as she needs me. Mr. Dodds was at Alexandretta when the news came, and he telegraphed me to go. The telegram came on prayer-meeting evening, and at the suggestion of one of the teachers it was made one of special prayer for her. Only a few remarks were made, and the petitions were most touching and earnest. Sobs were audible all around me. Indeed, several of our people wanted to come with me to serve her, if needed, for you know she is as well known in Mersina as in Latakia. One of the helpers in the hospital was speaking about her last night, as we watched beside the bed, and said that, in case she should not again be able to work in the hospital, they would hardly know how to work with any one else. He said, 'We have all just worked like a family, not like employers and employees.' I understood from him that there has never been a single change in the employees since the opening of the hospital.

"I presume Dr. Balph has written you of her condition. To-day, the seventeenth day from the time she had the stroke, she said, 'Well,' in exclamation to some remark I had made. Again, when the doctor asked her if she did not think she felt better, she replied, 'Well, I don't know,' the first word distinctly, but the rest not so clear. This is an improvement since I came eleven days ago. Her mind is evidently disturbed, but is better to-day, for she showed some interest in hearing something of a letter to her from home,

whereas at first she did not seem to take any notice when told of letters."

Suadia, Syria.—A letter from Miss Cunningham, dated Feb. 9, in which she declines the offer of a brief furlough, contains items that will be read with interest:

It is a great comfort to us at work here to know that we have the sympathy of friends at home, perhaps more than any of them fully realize. I feel very much indebted to the Board for their kindness and consideration. I have really no desire to go home, though every one here thinks that I should, for the sake of the work. I am pretty well, and have had no return of malaria.

I did not open school until after New Year, as I had to be in Kessab, and I have been very busy since my return, getting school opened up and attending to patients. Besides, I had a wedding at my house. One of the school girls was married to the cook. She is one of our members, and he considers himself one. He is a very nice man and has attended all the services regularly for the last two years. I should have been pleased if he had joined the Church before his marriage, but there was really no opportunity for him to do so. Perhaps it is just as well, as the people will not be able to say he united with the Church to get married. They have worship every morning and evening, and are trying to live a Christian life. It is worth a good deal of trouble to get their feet started in the right direction. There are so many evil influences here; everything to pull down and nothing whatever to help one to do right. Nearly all the people use strong drink, and use it freely at all their feasts, as there is no disgrace in being intoxicated. This young man's brothers, lads of about seventeen and nineteen, were both of them intoxicated one night last

week, and their mother thought it was all right. Her brother made a great feast and supplied the drink, and all the boys and men were drunk. They had a drum and danced all night, and, as they said, had a splendid time.

There is a great deal of sickness among the children, chiefly whooping cough and measles. The weather is quite mild, fortunately, for the children running round in their little bare feet and scanty clothes, and their bodies covered with eruption. The tough ones survive, and the weakly ones succumb. It is marvelous what the babies here can stand and yet pull through.

Mr. Dodds has been to Latakia to see Miss Dodds. We are all anxious about her.

Mersina, Asia Minor.—Rev. R. J. Dodds, writing Feb. 16, says:

I arrived home this morning from a two weeks' absence and found an accumulation of work. I was assisting Rev. S. H. Kennedy at his first communion in Alexandretta. He and his wife are doing a splendid work, and the fruits are already appearing. Of course, as Mr. Kennedy says, although it is a new station, there has been seed sown there by Dr. Martin and others, and he is reaping from their sowing.

I was in Antioch last Sabbath. There were good congregations gathered both morning and evening. The doctor was rather weary, having but recently arrived from a long hard tour.

Miss Cunningham is so far recovered as to be able to resume her work in Suadia. My brother is taking his part nobly, though I am sorry to report him not in very good health.

Cousin Willia Dodds in Latakia is seriously ill. Her walk has been a very close and intimate one with her Saviour from

childhood. No doubt she will have His comforting presence.



Speaking of the communion at Alexandretta, which she attended on the way to Latakia, Miss Sterrett says: "There were ten persons united with the Church. Mr. and Mrs. Kennedy feel encouraged in their work, and I was glad to be with them to enjoy a quiet communion, free from responsibility, having time to meditate and pray."

Cyprus.—The following letter from Rev. Walter McCarroll, dated Feb. 26, reveals an interest in the work to which he has devoted himself that ought to call forth the fervent prayers of the home Church:

Last week, accompanied by Rev. Aegyptiades, I went to Kyrenia and Nicosia. In Kyrenia there are four Greeks who are Protestants, although, if I understand rightly, they are not yet members of our Church. In Nicosia the Greek work has been carried on by our colporteur among the Greeks, while Pastor Sarkissian has been working among the Armenians, but without much success. There has been one case of professed conversion in Nicosia, a Greek; and strange to say, through the work of Pastor Sarkissian's daughters. This Greek was exceedingly anxious to learn English, and he came to these ladies to be taught. A portion of the time the Bible was used, and this man became greatly interested, and now desires to be examined with a view of uniting with our Church. I trust that this may prove a case of genuine conversion.

At first I thought that I would not interfere with the present working of our school here in Larnaca until next school year; but when, a fortnight or more ago, I learned that most of the boys understood English sufficiently well to make a Bible

lesson in English profitable, I determined to try the experiment. Each morning now I conduct the opening exercises, to which I devote three-quarters of an hour. First we sing; and you should hear the singing! As far as I have been able to discover none of the boys know one tune from another; yet from the first note all lustily join in, and if passers by heard us they would certainly think it an insane asylum rather than a school. Yet the boys seem to enjoy it, and we certainly are fulfilling the injunction of the Psalmist to "make a loud noise." Then we read, and I sometimes have the boys read verse about with me in concert; but it is a concert in which every boy has a pitch and time of his own, with every note emphasized, and they all seem so earnest about it. We are going through Genesis. The facts that are read I seek to bring out by means of questions. After that I put an outline of the chapter upon the blackboard, making emphatic the important lessons, and in every lesson bringing out prominently the point which sets forth Jesus Christ the Saviour of the world. Words or sentences which are not understood by the boys are translated by the teachers. The Moslem boys have taken more kindly to the teaching of the gospel in this way than the Greeks, and one or two of them have answered questions in which they must say that Jesus is the Saviour, which the teachers say is a daring thing for any Moslem to say. Three or four of the Greek boys refused to come to the Bible lesson; so it became necessary to refuse them admission to any of the classes. They have now promised to come, and I hope that there will be no further trouble in that direction. This Bible lesson each morning to twenty-five boys is, for the present at least, the most important work that I am doing, for on Sabbath we have practically no Greek or

Moslem audience, or at best a very irregular attendance. May the Spirit bless the seed thus daily sown to the conversion of these boys.

There is another point which I wish to lay somewhat fully before your readers. What is to be the policy by which the Mission work in this island is to be conducted? Is the best way to send out six ordained ministers from America to occupy the important centers? Is that the best and most effective method? I speak out of the fullness of inexperience and ignorance; but the burden is on my heart, so I must speak. In this island are about two dozen towns of one thousand inhabitants or more. In my opinion what is needed is to have these towns occupied by two dozen native licentiates. There should be two American missionaries to superintend the work of the native preachers and to train young men for the ministry. To that end an efficient school is needed, in which we can educate and train our own young men for the ministry. I am convinced that a native who is qualified both by nature and by grace will more readily reach the people than will a foreigner. The salary that will support one minister from America will nearly support four native workers. The question of moment then is, Where are the native preachers coming from? I answer, God will raise them up in response to believing prayer. I am convinced that our Church has not yet done the most difficult and important part of missionary work. It is comparatively easy to leave home, friends and native land and go and live in a foreign land in obedience to the last great command, but it is quite a different thing, and infinitely more difficult, to pray, to pray as Christ prayed, "with strong crying and tears," and in His earnestness sweat blood; to pray as did Brainerd, who says, "God enabled me to wrestle

ardently in intercession for absent friends, but just at night the Lord visited me marvelously in prayer. I think my soul never was in such an agony before; I felt no restraint, for the treasures of divine grace were opened to me. I wrestled for absent friends, for the ingathering of multitudes of poor souls, and for many that I thought were the children of God personally in many distant places. I was in such an agony from about sunset till near dark that I was all over wet with sweat; yet it seemed to me that I had wasted away the day and done nothing. O my dear Jesus did sweat blood for poor souls!" It is, after all, in prayer that we find the test of complete self-renunciation, and in prayer is hidden the secret of success in missionary work. Is our Church not yet ready to give up one whole day at the expense of business, pleasure and comfort, and spend it in intercession for the raising up of native preachers, the salvation of souls, and the extension of His kingdom here in Syria and Cyprus? Let the Synod set apart such a day, and if advisable, let it be a day of fasting as well as prayer; a day in addition to and separate from the "Week of Prayer," or the annual day for humiliation and prayer. Why not have an all-day prayer-meeting all over the Church for this one purpose? Long enough has the Church been working this portion of the vineyard with indifferent results. The neap tides of prayer have prevailed too long. Let the spring tides now come in. One woman in each congregation who knows how to pray will do more than half a dozen missionaries who know not how to pray like Christ and Brainerd. If so much can be wrought by prayer, why have a school, or this and the other thing? The answer is, "The path of faith is a very simple and a very narrow one. It neither defies the means on the one hand, nor

despises it on the other; it simply values it so far as it is evidently God's means, and no further."

This letter is already too long, so will close without touching on any other points at the present time. We are all in the best of health and enjoying the fine weather.

Tak Hing, China.—Rev. J. K. Robb, writing Jan. 22, sends the Church some interesting items from this field:

You will think my promises in regard to photos rather tardy of fulfillment. My



last one to you was a group of four—grandmother, son, son's wife, and child. I had fully intended sending more to you, and should certainly have done so, had it not been for the providential hindrances with which we have been meeting during the last few months. However, I have been able to get a few new pictures, and will enclose one that may be of interest to some of your readers. I think it will explain itself. These criminals are kept just as the picture shows them. There were about fourteen or fifteen altogether, but I preferred to get a larger view of just a few than a small view of all. They were at the front of the official's residence one day as my brother and I were invited to call on him and take his picture. By giving them a few cash they were quite willing to be photographed. Their chains

and fetters on hands and feet, and collars about the neck, are all plainly seen. What the picture does not show are the large stones to which the chains are fastened, and which prevent the criminals from escaping. They look to be very degraded, but I think their rags give them a much worse appearance than they would otherwise have. I suppose, too, that when we know a man to be bad, we are more ready to think him bad looking. The lot of these men is certainly a hard one, lacking as it does even the measure of physical comfort that prisoners enjoy in some places.

You will have tidings before this reaches you of the death of my brother's little boy. It was very sudden and was a great shock to us all. Coming as it did on the morning of the Saturday of our communion, it was especially hard on my brother. But he went on with the services, and certainly received great help, as he appeared to me to do more effective work than usual. The funeral was held on Saturday afternoon, and there were many of the Chinese present. I made a short address, and not without some difficulty. I have so often wished that I could do something in the way of relieving my brother of some of the many duties that fall to him at communion seasons. But I felt a longing this time that I never felt before. I am hoping that it will not be long now until I can undertake to do some work that will relieve him in a measure.

The communion itself was most enjoyable. We had a very encouraging accession, and the number who are seeking the light is very gratifying to us. God is surely putting the seal of His approval on what is being done here in His name. "God shall bless us, and all the ends of the earth shall fear Him." We now have two or three members who give promise of being able and earnest workers when they

have been given some training. At present no one is able to give them the necessary attention; but we hope to be able to do so before very long. The hope for China lies in native workers. If she must wait until enough foreigners are within her borders to bring the gospel to all her myriads of souls, she will be a long time in darkness yet. But when each Mission has its force of trained native helpers, they will give an impulse to the forward movement of evangelism that will soon leave no part of the empire neglected. Then there must always be an advantage in having men in the work who are dealing with their own blood. Some come to the Mission and say, "That is all right for you Western people. Jesus is your Lord, but He is not ours." Now a Chinaman can say to such people, "Come, hear, and I will tell what God has done for my soul," and it has additional force, coming from a Chinaman who is talking to other Chinamen.

The new house will soon be ready for occupancy, and we will all be glad. We have grown somewhat accustomed to our close quarters, and indeed, it seems at times a nice arrangement. But we need more room, and will all do better work when we have the other house. We are now looking for a suitable place for the chapel.

We are all in good health at present. The weather this week has been the coldest of the winter. All are at work in some line, and are trying to make the most of their time now, as there will be a few days of enforced idleness at Chinese New Year, which comes about the middle of February.



A personal letter from Rev. A. I. Robb, written Jan. 18, contains some details in regard to the communion that every one should know:

The duties of the communion season were undoubtedly a blessing to us in more than one way. Twenty-one persons communed. One of our members was kept away on account of smallpox in his home. For the first time, the Chinese were in the majority. At our last communion there were eight foreigners and eight Chinese. This time there were nine foreigners and twelve Chinese. The service was carried through decently and in order. The attention was marked, and there were very manifest tokens of the Master's presence with us. The circumstances were most unusual, and very trying, but I think there never was a communion so much needed, and to some of us it brought very great help. Duty left no time for grief. The first verse on which my eye fell in my Bible after Joe was gone was "Let not your heart be troubled; ye believe in God; believe also in me." This morning this verse is constantly in my mind: "Be still, and know that I am God. Among the heathen I will be exalted." How this will contribute to that end I do not know. Perhaps it is not needful that I know, nor best for me.

Of the five persons received into the Church, three have been learners for almost two years, and one of them has been

an applicant for a year. He is a quite ignorant farmer, and we held him back until we were sure he was in earnest. About four weeks ago his father, a man some sixty-four years old, came and asked if he could stay for a while and learn the gospel, so for a month he has been a daily attendant at our morning worship. He, too, wished to be received, but we told him to wait a little. The other two are young farmers. They are brothers, and have an older brother who is a member of a Baptist church in Wu Chou, forty miles from us. They passed excellent examinations, and as the youngest is but eighteen, we have hopes of much usefulness for them.

Dr. Wright has been having unusual success in selling books. We got five hundred gospels just a short time ago, and all are sold. He went recently to a market town some ten miles away with a hundred gospels and a hundred and fifty Christian calendars, and sold out in about half an hour. A few days later he went to another market town much smaller with a few more than on the former day and sold out there. If more books arrive we wish to make a trip of some days through the district, preaching and selling before the rains begin.



AT HOME.

Linton, Iowa.— In the sudden removal of Rev. Thomas P. Robb, D.D., who passed to his rest and reward Feb. 17, 1904, the Reformed Presbyterian Church has lost an earnest and effective preacher, a diligent and successful pastor, and a devoted servant, loyal to its distinctive testimony and deeply interested in all its missionary and benevolent enterprises. Licensed to preach April 12, 1870, he was called to the pastorate of Garrison Congregation, In-

diana, May 16, 1871, remaining in charge till April 12, 1874, when he accepted a call to Sharon Congregation, Iowa, of which, at the time of his death, he had been the beloved minister for nearly thirty years. Dr. Robb was then in the sixty-first year of his age. The summons came to him in the midst of activities and ever-widening usefulness, but he was ready, and, though unable to speak, gave clear evidence of great peace and joy in the Lord.

The words on which Dr. Trumbull based a funeral sermon were singularly appropriate: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day."



Resolutions of Sharon C. E. Society on the death of Dr. T. P. Robb:

WHEREAS, It has pleased our Heavenly Father in His all-wise providence to remove our beloved pastor from us suddenly by death from faithful labor to his reward,

Resolved, 1. That, while we as a society feel the greatness of the loss occasioned by his death, and will miss the presence and counsels of the deceased, we appreciate the interest he took in us as young people in connection with the study of the Testimony, and the sacrifices he made in order to be with us in our meetings. We recognize the hand of Him that doeth all things well. We bow in humble submission to His divine will, and devote ourselves more fully to the Master's work in maintaining the gospel of our Lord and Saviour Jesus Christ, at home and abroad.

Resolved, 2. That we will sacredly cherish his memory and honor his example.

Resolved, 3. That we extend our Christian sympathy to the bereaved wife, children and friends, and commend them to the covenant-keeping God, who hath said He will never leave or forsake those who put their trust in Him.

"'Tis hard to break the tender cord, when
love has bound the heart;

'Tis hard, so hard, to speak the words,
'Must we forever part?'"

Dearest loved one, we have laid thee in
the peaceful grave's embrace,

But thy memory will be cherished till we
see thy heavenly face."

Resolved, 4. That a copy of these resolutions, be sent to the bereaved family, and to the church papers for publication.

ALFRED KILPATRICK,

INA FARIS,

LETTITIA A. HENDERSON,

Committee.

New York, N. Y.—Rev. George P. Raitt departed this life Monday morning, March 14, at 11 o'clock, age seventy-two years. He had been in the ministry forty-two years. His last preaching was in Colorado and California the past winter. He returned to his home at 524 West 123d Street, New York, four weeks before his death. In suffering, he was patient, and in his death peaceful. His faith in all his trouble was in Him Whom he had so long declared unto men. For about ten years he labored in our Church, coming to us from the United Presbyterian Church. He preached very acceptably in many of our pulpits, and also in Ireland, faithfully, simply, yet very earnestly pressing home to the hearts of men the need of a Saviour. Many families will remember him for his prayers in their homes. He continued in his labors to the very last, and then came home to say good-by. But "there was no sadness of farewell when he embarked," for his last words were those of the N. T. benediction, pronounced upon the members of his family. Foregleams of heaven seemed to come to him as he tarried, and he spoke of the glory which he saw as "inconceivable." The words "Glory to God in the highest, and on earth peace, good will toward men" were often upon his lips. Thus our dear brother fell asleep, "and was gathered unto his people," awaiting the coming of our blessed Lord, and the resurrection of the dead and the endless glory that shall follow.

I. A. B.

Olathe, Kans.—Report of the J. H. Wylie Mission Band for 1903:

We met on the third Saturday of each month and held ten meetings during the year. The number enrolled is thirty. The officers were President, Eva Hunter; Vice-President, Marie Rose; Secretary, Nellie Mongrein; Treasurer, Clyde Mitchell. Our programmes have been along the line of temperance, and home and foreign missions. We received some very interesting Bible drills on Missions from Miss Jennie Torrence, of Tak Hing, China, which we have used at our meetings, and for which we are very thankful. We prepared a box for the Jewish Mission in Philadelphia, Pa. At our September meeting we made scrap-books for the box. We made the inside sheets of white card-board, on which we pasted pictures, then covered them with pink and green card-board, tying them together with ribbon. Our money was raised by collections, donations, birthday offerings and the sale of a quilt, and was given to the Olathe Church debt. We feel we have done little, but we hope, with God's blessing, it may help some lives and save some souls.

LIZZIE HUEY, *Supt.*
EFFA MOORE, *Ass't.*



Report of treasurer of J. H. Wylie Mission Band for 1903:

Collections	\$4 30
Donations	4 56
Birthday offering.....	64
Missionary offering.....	2 50
Quilt made last year.....	2 75
Total.....	\$14 75

Expenses.

Goods for scrap-books.....	\$1 00
Freight on box sent to Jewish Mis-	
sion	75
Total.....	\$1 75
Leaving for church debt.....	\$13 00

CLYDE MITCHELL, *Treas.*

Selma, Ala.—One-half of our school year has gone. Our enrollment of pupils has been just about what it was last year. Our boys and girls from the country are already beginning to stop school to go to work. We have a splendid force of teachers, and we feel that the school work is fine. Prof. Bottoms, who teaches the boys carpentering, is proving himself to be just what we need. He is a careful and competent worker, and is a Christian and a perfect gentleman. His influence on the boys is elevating. Both the boys and girls have shown a delightful readiness to take hold of the industrial work. It has drawn several pupils to our school from other schools, and from the surrounding country. Judge Craig, a white man here, who has always showed a friendly spirit to the colored people, in talking to Mr. Reed one day in the post-office, and asking about our industrial work, said, "You are doing a good work; the influence of your school is felt all over the town."

We feel that if our Northern friends could see some of our pupils, who are bright to learn, nice-mannered, and Bible Christians, and could know our brethren in Christ here as we know them, that their feelings toward the colored race would vastly change. There is a cruel, bitter wave of prejudice against the negro sweeping all over our country; and a great deal of unreasonable talk is being indulged in to the effect that the negro cannot learn; that he is hopelessly immoral; that he won't work, or is incapable of skillful work, etc. Our own dear Covenant Church has the proof of the falsity of this, in our congregation here and school.

Rev. Kingston preached a stirring sermon on giving to Missions, and especially on our Foreign Missions, and headed a subscription paper with a liberal offering to the Foreign Missions, and the con-

gregation made a contribution of ten dollars.

Our teacher in No. 4, Miss Turner, took a unique plan for her language lessons. The scripture lesson, which was read in chapel each morning, was used as the foundation, and each pupil was required to write what he or she could remember of it. This and the regular committing every day of several verses of scripture and catechism makes a strong religious influence that cannot help but "bring forth fruit."

The singing in chapel of the Psalms is inspiring. It is not only enthusiastic and hearty, but skillful. One of our friends from the North, after hearing them sing, kept saying, "If we just had six or eight of those pupils in our congregation at home, I think it would be a great help in our congregational singing." We have all four parts, soprano, alto, tenor and bass, sung, and sung correctly.

The pupils in sewing, cooking and carpentering are all encouraged to provide their own material, so that they will take more interest in their work, and have the things made for their own. One boy, who at first seemed to rebel at the carpenter work required of the boys, has suddenly taken a liking for it, and has made his sister, with whom he lives, an ironing board, and other things. Another boy, who worked in the new industrial building all day Saturday week ago, and had the hardest piece of work to do, stuck at it faithfully all day. Mr. Reed said to him afterward, "I expect you feel pretty sore and stiff, Henry," and he enthusiastically said, "No, Mr. Reed, I enjoyed the work." One day two of our little boys in No. 7 (and we have a dozen of the nicest boys in No. 7) were lugging a big heavy board up the stairs to the third floor, where the carpenter shop is, until the new building is completed, and their teacher, Miss Brown, saw them and said,

"Why, boys, what are you doing with that big board?" and they said with all the pride of possession, "This is our own board. We paid for it, and are going to make flower stands of it."

I will not weary you with telling of the young girls in our own church who are making their own clothes, and one of them sewing some for others, as a result of our sewing classes; and of their work in people's kitchens, which is neat, cleanly and orderly, and by which they earn enough to pay their way in school, as a result of our cooking classes.

One of our young men, Mr. Mose Carter, who was for some time Superintendent of our Sabbath school, and leads the music in our congregation, married one of the young girls, Miss Mattie Echols, daughter of one of our elders. We all think a great deal of these estimable young people, and rejoice at the new Covenanter home that is set up as a center of influence in this place, where there is so little of the real home life. Mr. Carter, or Mose, as we all call him, has set up an office for himself for repairing and cleaning men's clothes, and sticks to his business with commendable zeal, and does good work.

The new industrial building is going up nicely. The foundation is completed, and it is hoped that in three weeks the brick work will all be completed. We earnestly hope to be using it before the close of school. It is none too soon for the good of the plaster in the school house.

We are looking forward with great pleasure to the coming of Dr. W. P. Johnston, who will assist at our spring communion. We are also expecting a delightful visit from Elder M. W. Leslie and his daughter, of New Castle, soon. We are hoping also to enjoy a visit from Rev. J. L. McCartney and wife, who are in the South.

MRS. J. G. REED.

MONOGRAPHS.

THE SUPPORT OF INDIVIDUAL MISSIONARIES BY PARTICULAR CHURCHES AND SOCIETIES.

The editor of *OLIVE TREES* has recently sent out an appeal to our young people's societies to undertake the support of five missionaries in Cyprus, a force which, with the blessing of Christ and the aid of native helpers, might be deemed sufficient for the ultimate evangelization of the island. This appeal comes with peculiar propriety and force from the pastor of a young people's society, which for many years has supported, and is still supporting, the one ordained American missionary in Cyprus.

Another congregation of our Church is supporting a medical missionary, and the congregations of Colorado Presbytery are united in the support of another. In the churches of other denominations more than a thousand missionaries are now supported by particular congregations or societies at home.

These pledges for the support of particular missionaries or schools, or Mission stations, are uniformly made, with the proviso that regular contributions to the general missionary treasuries shall not be diminished. They have resulted, therefore, in a large increase of the funds available for the evangelization of the heathen world. The support by a particular church or society of any single missionary or missionary agency leaves the Board free to that extent to enlarge the work in some other direction.

Such arrangements are made, not between the churches and the missionaries, but between the churches and the Mission Boards, and the moneys contributed for this purpose are sent, not to the mission-

aries, but to the boards. All missionary boards discourage as far as possible contributions for specific purposes not included in the schedules or budgets adopted by the missionaries and the boards after full conference at the beginning of each year; but all missionary boards, it is believed, encourage earnestly specific contributions on the plan outlined above. Fully 250 of the 530 Congregational missionaries, including single women, are supported by funds contributed specifically for this purpose. The Church Missionary Society of England secured in 1899 more than 371 salaries from different sources, chiefly from churches and individuals. This has been the policy of this great missionary society for many years.

The readers of *OLIVE TREES* will be interested in some of the testimonies which have been sent to various boards concerning the reflex influence of such undertakings upon the churches which have entered upon them. In 1896 the First Presbyterian Church of Wichita was largely in debt. They gave nothing to outside causes, and even then were unable to meet running expenses, and the continued existence of the church was a serious problem. In addition to this, there was a bonded indebtedness of \$18,000. In the midst of their extremity the pastor had a vision that, if they were to be prospered, they must obey the Master's great commission, and do works meet for repentance. They then undertook the support of a foreign missionary and closed the year without a deficit and with the floating debt removed. The next year they added a home missionary, removed the bonded debt, and closed the year with money in the treasury. Now, at the end of six years, the church is supporting three American

foreign missionaries and thirty native pastors and helpers, is contributing an average of \$4 a member to foreign missions, besides having given \$10,000 during the past five years for home missions, and \$40,000 for supporting their local work.

This church is now sustaining a large plant, with a pastor, an assistant pastor, two office assistants, a city missionary, has 1,200 members, a mission church, three Bible schools with 900 scholars and teachers, a men's club and a boys' club, four Christian Endeavor societies, four ladies' societies, a Young People's League, a Bible training department, seven weekly prayer meetings, and a printing department, from which are issued many religious leaflets and a missionary magazine.

A Baptist pastor writes as follows to one of the secretaries of the Missionary Union:

"For this year we have pledged a little over \$1,000 toward the support of our own missionary, and the amount contributed by the Woman's Society, Farther Lights and Sabbath school will be over and above that amount, and will, I believe, be an increase over last year. Not a benevolent offering has been taken since we assumed the support of a foreign missionary but has been in advance of last year; no other cause is receiving less because we are doing this.

"Our people are benefited spiritually in the prayerful interest awakened among them in 'our missionary,' and in the direct touch which comes to them with the foreign work. I do not think our church was ever in a better condition spiritually."

A missionary secretary writes: "In our own visits among the churches we have found that nowhere is the missionary interest so intense and practical, and every department of the church work in so flourishing a condition as in those where

two pastors are being supported, one at home and the other abroad.

"At the roll-call of one of our churches, while they reported only two baptisms during the year, they rejoiced in an addition of 163 baptized into their fellowship in the regions beyond, by the missionary they were supporting in Assam."

These facts and experiences are worthy to be pondered prayerfully by all the congregations and young people's societies in our Church. We are far from suggesting this plan as the ideal plan for every congregation. But results seem to prove that either by this plan or some other, it is possible largely to increase the volume of our gifts for foreign missions. In ten years the receipts from ten Presbyterian churches which contributed to the general missionary cause alone were as follows: For the first five years, \$12,377; for the second five years, \$12,480; increase only \$103. In ten other churches which in the first five years contributed to the general cause and in the second five years supported their own missionary, the figures were: For the first five years, \$30,397; for the second five years, \$65,495; increase, \$35,098, or more than double. It is believed that one-half of our congregations could support one missionary each, without diminishing their gifts in other directions. Most of the remaining weaker congregations could unite by twos or threes for the same purpose. Probably none would be making greater sacrifices even then than we made in men and money for the vindication of law and the emancipation of the slave during our Civil War. And such sacrifices will not seem excessive or unreasonable when the day comes, as it surely will, "when the sober judgment of the people of God" will hold the temporal and spiritual salvation of a thousand millions of men, with all their resources and institutions, an in-

initely nobler and more urgent task than the preservation of the political integrity of a single nation, or the temporal emancipation of four millions of slaves.

T. P. STEVENSON.

THE ROOT OF THE MATTER.

It may be fairly said that people give attendance on the public worship of God for one of these three reasons—either they come to confess and worship and meet with Christ, and be taught and cheered by Him, or because they are anxious, unsatisfied, unhappy, and hope to receive light and help, or because it is the fashion of their class to come. Those who come for the first reason are really the Church—they do not fall away; they will not fall away. But the other two classes grow fewer in number; it is from them the lapsing takes place, and we may rest assured that the only way of preventing it is to get them by the grace of God into the first class. The most assiduous visiting of them has failed; the bettering of their outward circumstances has just as surely failed; preaching also has failed, for even where it is good, those of whom we speak hear least of it, and give least heed to it.

Never was there a time of so many subtle, insidious influences adverse to the furtherance of the gospel; but many of them which we are accustomed to hear classed as causes are really effects, on the very same footing as lapsing itself—all effects together. Such are—the eager pursuit of this world's good; the passion for pleasure and excitement, including drink; mistaken views of the duty of the Church of Christ—as if it were to help people to worldly comfort, or to make them respectable in character (and they find they can be respectable without it); doubt as to the sincerity of professing Christians; and many such things. Of course, they cooperate with one another; but to regard

them as causes leads to misdirected labor. We come nearer to prime causes when we come to churches and creeds. Churches are distrusted when they are found proclaiming their agreement in essential things, and yet allowing non-essentials to keep them apart; or when a single church keeps squabbling as to what it really believes. And it is high time for churches to lay such facts to heart.

But the principal cause lies deeper still. It may easily be traced to a change in the way of regarding the Bible. Have the Churches themselves changed their relation to Scripture? Let others answer. A leader in the *Scotsman* in October last has this: "The Churches have in fact gone out of the soul-saving business, as any one who goes to church on Sabbaths and keeps tolerably awake during the sermon must know." And the article concludes to the effect that it might seem incongruous to wish us Godspeed. Many, many a sore heart bewails the amount of truth there is in this. Let us go back—holding up in all their splendor what Mr. Balfour has called "the essential jewels of our splendid religion." Let us proclaim the message which God has given us to a ruined race—the Word of God in the power of the Spirit of God. And this not only in pulpits, but following men with it. When Paul visited "from house to house" his message was "repentance toward God, and faith toward Christ." And so he could declare himself "pure from the blood of all men."

Nor is the whole responsibility with ministers alone. Let me call on Christians to take their part in the great struggle. Eight-and-thirty years ago I called on one of my hearers about a boy at Sabbath school. When this business was disposed of, he began to speak of my not visiting him. I said, "I am just now visiting you—because there is occasion. What have you been wanting me for?—to reprove?"

rebuke? exhort? comfort? Or was it to read Scripture with you, or pray with you? If you do these things yourself, you do not need me; if you don't, you would teach your household that when the minister comes in religion comes in, and when the minister goes out, religion goes out. Oh, man, man! You know how, morning, noon and night, I am toiling to within an inch of my life among those poor people who never were within a church, and most of whom never heard the name of God except in an oath, and you would have me leave them and come to you. Nay, but come you with me to them." When will Christians understand that they are Christians not to claim service, but to give it? Let us learn a lesson from the late war. If every available officer had been sent to Africa, and every one of them had been as good as Lord Roberts and Lord Kitchener, could they without soldiers have won South Africa? It is terrible that we should go on as we have been doing.

Would God, that we all, ministers and Christians, bore on our spirits, with a due sense of responsibility, that the first, chief, dominant, unceasing duty, laid upon us by God and Christ, is to carry the gospel to every one, and press it upon them. Other work may fall behind, but this must not. For aught I know, other neglects may be winked at, but surely neglect here cannot.

What does God require of us? Not to pile names on the communion roll; not to get people to attend church; which may all be impossible for us. But what He does require is to see that all men shall hear the warnings, invitations, offers and promises of "the glorious gospel of the blessed God"—that every person in our parishes shall be so addressed that if he die in his sins we shall have delivered our souls. No projects, philanthropic or otherwise, must take the place of this. We

may be well assured that the more faithfully this duty is discharged, the less will be the lapsing, the more all our philanthropies and all our Mission work at home and abroad will prosper; for thus and thus only begins the life of the soul and all betterment for the world that now is, and for that which is to come.

Does any one say, Show us something practical? If that which has been said is not practical, I know not what can be so. Is it a scheme, or organization that is asked for? We have plenty of that. What is wanted is that ministers and kirk-sessions and all Christians should lay the solemn reality of the case and of their own position to heart, and set themselves to deal with it. Where needful, let volunteers be called for, and let Christians offer, as did our soldiers. Those who cannot themselves may singly or jointly put men in their place. By and by there will be duly authorized evangelists, but this is by no means essential.—*Wm. Mair, D.D., in Life and Work.*

OUTSIDE TESTIMONY TO MISSIONS.

In an interview, published in the *New York Independent*, Sir Chentung Liang Cheng, the Envoy Extraordinary and Minister Plenipotentiary of China to the United States, bears this unsolicited testimony to the value of Christian Missions:

To this ancient land and to this conservative people the heralds of the Christian religion have come, and without a moment's hesitation it will be conceded that to them belongs the major part of the credit for opening China's closed doors. From the days of the Nestorian Christians in the third century, the priests of the Church of Rome in the thirteenth, or the coming of Protestant adherents in the beginning of the eighteenth, missionaries

have penetrated far into the heart of the country and have invariably been the frontiersmen for trade and commerce. The unselfish devotion, perhaps in some cases tinctured with bigotry of sect, but, notwithstanding, a most admirable, unselfish devotion has characterized the labors of the missionaries of China. While in a state of progress the work must have seemed discouragingly slow, yet looking at it as a whole at this time the zealous and philanthropic boards of America and England who have sent out their representatives must see much reason for encouragement. The conservatism of the Chinese makes them slow in accepting any innovations, and it speaks volumes for the perseverance of the missionaries as well as for the excellent results of their endeavors that some twenty different denominations are working successfully throughout the kingdom. * * * The Chinese as a nation are eager for instruction, and perhaps this fact underlies much of the success of these missionaries. Many of the Mission schools are of a high standard and command universal respect.

A SUBLIME PARTNERSHIP—A VAST RESPONSIBILITY.

Suppose the Lord Jesus Christ were to appear to you in a visible form of glory somewhat similar to that in which He appeared to His apostle in the Isle of Patmos, and should deposit in your hands, twenty, fifty, or a hundred thousand pounds, and were to address you thus: "I entrust this property to your care with a permission to use a part of it for yourselves, in promoting your own temporal comfort; but the rest, and indeed the bulk, I require you to lay out in promoting the cause for which I bled upon the cross, and which you know lies nearest My heart, even the salvation of immortal souls.

"To guard you against any breach of trust, I forewarn you that I shall require an account of every farthing at some future period, and at the same time to encourage your zeal in my interests, I promise you a gracious reward for your fidelity when I call you to account for your stewardship. Be thou faithful unto death, and I will give thee a crown of life which fadeth not away."

Would you not feel honored in being the almoner of His bounty and tremblingly anxious to lay out His money to the best advantage for His cause, that when you gave in your account it might be with joy and not with grief?

—*Rev. John Angel James.*

THE TITHE.

The tithe, like the Sabbath, was prior to the law and of divine origin, as shown by a consensus of Scripture.

The tithe, prior to the law, was a portion set apart to the Most High God, possessor of heaven and earth, in token of His ownership of the world and all therein, and of all blessings proceeding from Him. Gen. xiv, 20; xxviii, 22.

The tithe, under the law, was the payment of a portion designated by Jehovah as His rightful due, to which Israel agreed. Lev. xxvii, 30-34; Deut. v, 27.

The tithe withheld was not selfishness, but robbery. Mal. iii, 8.

The tithes of Israel were the hinges of the windows of heaven, which opened to pour out a blessing such as there was not room enough to receive. Mal. iii, 10.

The tenth of the income may be regarded, therefore, as a safe and suitable *minimum* proportion for the Christian dispensation. The motives and principles of Christian stewardship are clearly brought out in II. Cor. viii, 1-9, and kindred passages.

—*Mrs. E. P. Goodwin.*

EDITORIAL NOTES.

Attention is called to an article from the pen of Dr. T. P. Stevenson, written especially for the young people. It is in the line of editorial notes urging the sons and daughters of the Covenanter Church in America to unite in the support of a larger staff of laborers on the island of Cyprus. The amount needed to increase evangelistic operations there fourfold could be raised without any difficulty. While some in all the congregations are giving to the full measure of their ability, and in a few instances perhaps beyond their ability, others do not seem to understand the principle of stewardship in property, nor the inseparable and invariable proportion that exists between Christian giving and growth in spiritual and material prosperity.



At the bi-monthly meeting of the Board of Foreign Missions, held in New York Tuesday, March 29, 1904, application was made by Mr. Calvin McCarroll to be appointed as medical missionary to Cyprus in place of Dr. W. M. Moore, whose resignation was accepted in January. Mr. McCarroll is a member of the Southfield Congregation, Michigan, and his pastor, Rev. Joseph McCracken, speaks of him as "a young man of excellent moral character," and adds, "Should he be appointed there is good reason to believe that he will do excellent service both as a physician and a missionary." There were other testimonials. Dr. Frank B. Walker, secretary of Detroit Medical College, was able to say, after an acquaintanceship of four years, "A young man of good character and habits, studious, industrious, and successful in his college work, and one whom we are pleased to commend." Dr. Clarke D. Brooks, an intimate associate in hos-

pital work, wrote of him, as "A man who has endeared himself to his classmates, his professors, and those who have come in contact with him," and then continued, "A man of superior scholarship, he comes to you with considerable experience in medical missionary work, in which he has been eminently successful, and he is particularly well qualified to take up professional work as a medical missionary."

Mr. McCarroll informed the Board that he should graduate from Detroit Medical College May 5, and would hold himself ready to leave for Cyprus any time during the summer.

At this meeting leave of absence from July 1 was granted to Miss Maggie B. Edgar and Miss Willia A. Dodds, who has been and is still seriously ill.



We are indebted to Rev. Arthur J. Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions, for a paper on "The Russia-Japan War and the Korea Missionaries." In this paper the author gives a brief statement of the history and present conditions of Protestant missionary work in Korea, which every one will read with interest. "It was begun," he writes, "by the Presbyterian Board, which, in 1884, sent Horace N. Allen, M.D., now the distinguished United States Minister to Korea, as a medical missionary. Korea was at that time a 'hermit nation' in spirit, its first treaty with a Western nation having been made in 1882. Dr. and Mrs. Allen found much opposition. But December 5-8, 1884, an insurrection occurred. All the other foreigners at the capital hurriedly fled for safety to Chemulpo, the port. But Dr. and Mrs. Allen heroically remained to care for the wounded. Among those

who were badly injured was Prince Min Yong Ik, a nephew of the King. Hastening to the palace, Dr. Allen found the native doctors about to pour boiling wax into the wound. He persuaded them to permit him to treat the case, and he did it so skillfully that the life of the Prince was saved. The gratitude of the King was unbounded. He immediately gave Dr. Allen a hospital, and from that time more favor was shown to missionary work. In April, 1885, the Rev. Horace G. Underwood joined Dr. Allen, and was the first Protestant clergyman to enter the Empire.

“Other missionaries were gradually added to the little force, but the work made comparatively slight progress until after the China-Japan war, in 1895. During and following that war, the missionaries, particularly in and about Pyeng Yang, showed such courage and devotion in remaining with the panic-stricken Koreans, in caring for the sick and wounded, and in ministering to the necessities of those who had been ruined by the war, that the Koreans began to realize that the American Protestant missionaries were true friends. After that the work made extraordinary progress. Indeed, it may be questioned whether ever before in all the history of Missions, greater results have been achieved than during the last decade in Korea. Though it is only nineteen years since the first Protestant missionary entered the country, there are now under the care of our Presbyterian Board alone 70 foreign missionaries, 323 congregations with 6,391 communicants, 79 schools, and 5 hospitals. In addition to the communicants, there are 5,898 enrolled catechumens and 22,662 adherents. Several other denominations are also at work in Korea, particularly the Methodists and the Southern, Canadian, and Australian Presbyterians.

“Our work is conducted from five central stations and 372 outstations.”

Every friend of Missions will repeat the request of Dr. Brown for the “earnest prayer of the whole Church for our beloved and devoted missionaries and for the Korean Christians and people, that they may be protected from harm, and that they may be given in abundant measure the wisdom and the fortitude that will be so sorely needed in this time of extraordinary emergency.”



At the request of Rev. R. J. Dodds we publish the following acknowledgments of receipts for walling Mersina Burial Lot:

Total previously acknowledged	Mersine Piasters and Paras.
Ghaley Dervish, additional, one mejeedy	8,404.07
Madeleine Captain, four mejeedies	23
Geneva Congr., per John R. Garrett	92
Dr. Ralph, Missionary	408
	124
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	647.00
Per Walter T. Miller, Treas., per Miss McNaughton....	\$50 00
Miss Maben, Baltimore....	2.00
J. A. McAteer, Pittsburg...	5 00
J. K. M. Tibby, Pittsburg..	5.00
McKeesport and Monongahela, per Rev. B. M. Sharp	12.00
Mrs. M. E. Metheny	5.00
The Sabbath School Class of New Concord, taught by Lena Wilson.....	4.00
S. O. Sterrett and Family ..	10.00
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	\$93.00 = £19 1s. 7d. = 2,595.01
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	11,646.08

Additional subscriptions are solicited to complete the amount needed for this work.



OLIVE TREES has received and forwarded to Treasurer Walter T. Miller the following special contributions for the work of the Reformed Presbyterian Church in Syria: \$50 from the Sabbath school of Second Boston, yearly offering for the support of a native teacher; \$12.50 from the Young People of Syracuse Con-

gregation, last payment of a fifty-dollar pledge for the support of a native worker; \$60 from the Christian Endeavor Society of Second New York for a bed in Latakia Hospital, and \$409 from women and friends of the same congregation for mountain schools.



When forwarding renewal of subscription to OLIVE TREES, Mrs. Mary J. Dunn, of Quinter, Kansas, enclosed two dollars, to be equally divided between the Mission to China and the Mission in Oakland, California.



Since last report, OLIVE TREES has received from the young women of the Reformed Presbyterian Church the following contributions toward the salary of their minister for 1904:

Miss Eliza Cannon, Wyman, Ia. . . . \$5.20
Miss Janc Edgar, Manchester, N. H. 5.50

To this fund have been added \$20 from Mrs. M. B. Wright, of Waukesha, Wis., in memory of a beloved child, and \$5 from Mrs. Margaret Lawson, of Barnesville, N. B.



OLIVE TREES has received, since the beginning of this year, for the Missions that Dr. John G. Paton represents, the following donations: \$27 from Mrs. Jane C. Simpson, Thomsonville, Conn.; \$3.38 from the Sabbath school of Knox Church, Mitchell, Ontario; \$17, a New Year's offering from the Bible Class of Rev. J. W. F. Carlisle, Newburgh, N. Y.; \$58 from Mr. W. R. Moody, E. Northfield, Mass.; and \$30 from a missionary society in Nova Scotia, for the education of a boy under the care of Rev. Thomsen Macmillan, White Sands, Tanna. This society has quite a record, having been started fifty years ago in a school house in the woods, and having missed only one meeting since. We shall be glad to report other contributions.

The Fleming H. Revell Co., New York, Chicago and Toronto, has handed us *The Vanguard*. By James S. Gale. Price, \$1.50.

This is a story based on facts. The author is a missionary and his book gives a most realistic view of Korea as the scene of missionary work. It illustrates with singular vividness the beauty of a consecrated life, and furnishes in its thrilling incidents new proof that Christianity is wholly revolutionary in its character and effects. Altogether apart from its literary attractions, the volume merits the attention that is being drawn to it, now that Korea is the center of a conflict that, in the providence of the Mediator, must issue in a wider recognition of His sovereignty.

This is a story that every one ought to read to-day.



The closing exercises of the present session of the Theological Seminary will be held on Tuesday and Wednesday, April 26 and 27. The Board of Superintendents will meet Tuesday at 9 A. M. The students will deliver discourses at 3 and 7:30 P. M., and on Wednesday at 10:30 A. M. in the Allegheny Church.



Some one has kindly sent us a copy of the *Newburgh Journal* for March 7. It contains the substance of a sermon that Rev. J. R. Thompson, D.D., minister of the Westminster Church in that city, preached on "Lessons from the Universal Bible Sabbath." It is an excellent discourse, and deserves the widest circulation.



As we go to press word comes to us that Rev. N. R. Johnston, D. D., quietly passed to his eternal reward Monday, March 21, 1904, soon after his removal from Brooklyn, N. Y., to Topsham, Vt.

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